

controversy, carried to a certain extent, is highly useful, the spirit of controversy gradually deadens all moral sensibility. Controversies conducted for the sake of controversy, or carried to excess, seldom fail to injure the parties concerned, although the surrounding world may derive great benefit from them; but if all were to become thoroughly imbued with the spirit of disputation, religion, and even morality would soon expire. Yes, were such an event possible, I am fully convinced that the fields of hell would ultimately prevail against even Christianity.

During the subsequent years of my life, I mean after I began to aspire to the character of a Free Inquirer, I read all the Universalist periodicals and other works I could procure; and some of the writings of the Swedenborgians and Roman Catholics. Few of these, however, presented themselves. In regard to the works of Unitarians, I was more fortunate. All or nearly all of the writings of Channing came under my notice, and not a few of those of Dewey, Follen, and the other ministers of Boston. I also gained access to some of the works of Priestley.

With the views of Owen, both father and son, Wright, Jones, Kneeland, Brown &c. &c., in this country, and Taylor and C. in England, I was also thoroughly acquainted. With such works as Goodwin's Political Justice, Voltaire, Mirabeau, Voltaire, Roland, Rousseau, Paine, Cooper and Jefferson, I was partially acquainted. Paine's Essay on Man, which I also considered and still consider as belonging to the same class, was studied; and subsequently the novels of Bulwer, which appeared to have the same tendency with the foregoing.

With the enlightened deists, as they were sometimes called, of New Harmony, New York, and Philadelphia, and subsequently of Boston, perhaps few men in the country kept up a better acquaintance—not only with their periodicals, but with the books which they commented, some of which are so bad that I shall now be ashamed to mention them, including them, however, I never intended to adopt their sentiments any farther than they appeared to me just; I read them for the sake of the truth they might contain.

"Who would value a jewel less?" I used to say, "because he found it on a dung hill?" But I was so much startled, and with interest in some of their bold statements, that I used occasionally to mention them. This called forth severe remarks, some of which were just, and others unjust. In defending them from the latter, I was inclined, as usual, to go too far; and thus I gradually began to imbibe their sentiments.

But while my heart was with the enlightened deists, my heart was with the Unitarians. With the Universalists and Swedenborgians and Christians, I had less sympathy; they seemed to me ignorant, their views low, obscure, or mystical.

It should also be mentioned in this place that I read several volumes of the works of Dr. Rush, among which were his treatise "On the Mind," and "the yellow fever" in Philadelphia. I have always been much pleased with the moral and religious views of Dr. Rush generally, but there are a few of his remarks which a visionary might wish to serve the purposes of human "perfectionability." Some of the French physiological works fell into my hands, and from these too, I collected many details for my own new work on education, referred to me most decidedly in favor of the "Free Inquirers," especially the views of Pocatello, and every thing on physical education. It was at that time as great a mystery to me how a person could be *orthodox*, and yet be friendly to improvement in education, as it is now how one can entertain improved views on this subject, without embracing orthodox sentiments.

When I heard of an individual, under 40 years of age, who entered into the *spirit of the times* as I called it,—and especially into the subject of education, I counted as surely as his following the course I had taken, as if I had seen him on the way. This sometimes involved me in difficulty, for it led me to presume, (in corresponding with them) on occasions to call them *orthodox* in their education. All the Unitarians and Universalists I still hold in esteem of. My great fear was that we should push the work forward too fast. Taking the world as it was, I thought, that the Unitarians were letting out the light rather too fast, or at least that some of their champions were. Regarding them as a body, however, I thought them pretty safe, to consider them as the half way house to truth. To those who were disposed to follow any sect, here I thought, was a good resting place for a while; but those who were willing to live *above* sect, I thought had better not wear the chains, "even of liberalism." In writing to a correspondent whose views did not widely differ from my own, I said—

"I cannot, but think the Orthodox are letting in the light, faster than is safe; and that the moral world is growing faster than human nature will yet bear. However, I hope we shall see all things work together for good. Do we that voice which is easy, and carry that burden which is light, rather than the galling yoke of party or sect, even the *Unitarian*. I know the Unitarians say many good things, but I am afraid mankind cannot bear them now. It seems to me mankind is at present rather than meat."

In full confidence that the Unitarians would eventually pursue what I regarded as the right road, I could not help sympathizing with an aged and enlightened deist in New York, who, on reading the sermon delivered by Dr. Channing at the ordination or installation of Mr. Wm. Brewster, still held his services, and in a tone of confidence replied to his skin-borne question: "In five years, the *Doubt will be with me*."

Some of my friends furnished me with a long list of the names of gentlemen in New England, whose views were favorable to improvement, and whom they and I already began to number among the liberal, the enlightened, the intelligent, and the inquiring. I knew also the range of free inquiry, and rejoiced in seeing so many noble-minded men starting up, all over the country, and asserting their mental independence; for if I could not go with them, I believed that when further inquiry had corrected their opinions they would go with me; and already looking forward to the organization of a Society whose influence and efforts should reform the world, and bring it back to Truth and Nature.

Intelligence.

MISSION TO FRANCE.—Mr. J. J. Graff, of the Theological Seminary at Princeton, has kindly sent us the following cheering extracts from a letter from the Rev. S. F. Mines, missionary of the Senator's Friend Society, dated Hayne, Jan. 10, 1833. "Our congregation numbers now about 150 hearers. We often have upwards of 200 Sabbath schoolers nearly 70 scholars. Mrs. Mines and myself reckon on 15 to 20 cases of hopeful conversion since we came. In three or four instances, the whole family are awakened. Two of these cases are nearly 70 years of age—and one decided case of 14. One of a young man preparing for the ministry, while unconverted. Also five other cases of young men. The serious seems to be extending, and is to some extent in all classes of society.—We have engaged a French City Missionary, and expect to be located here an evangelical clergyman beside. Within the last year 3000 copies of the scriptures have been circulated in this city and suburbs alone. See what God has done!" [Philadelphia.]

ALGIERS.—The Agent of the British and Foreign Bible Society has found great facility in distributing the Scriptures in this part of Africa. Jews have purchased Hebrew copies, the Moors the Arabic, and Europeans the German, French, Italian, and Spanish. There are more than four thousand Protestants in Algiers, and without church, minister, or schools. The society's agent having been sent out as a missionary, has hired a house, and intended preaching in it every Sabbath, in German and French. He also determined to act as school master, until another could be procured. Such is the encouragement for the distribution of the Bible, that he recommends the establishment of a depositary for the purpose of supplying purchasers.

A GLASS FACTORY.—In the suburbs of Dyott, at which ten thousand pounds of glass are made daily, the glass-blowers, together with the mechanics necessary in such an establishment, amount to at least three hundred, of which number two thirds are boys. Their dwellings form the village of Dyottville. The boys are mostly fed and lodged in a separate building. Every morning all the workmen assemble in the chapel, where prayer is offered by a minister and a hymn is sung. In the evening the boys are instructed by the minister in the common branches of education, and the school is closed with prayer and singing. This room is provided with a library for the use of the workmen. No ardent spirits are permitted to be used, and the whole population is

remarkably cheerful and contented. So food have the workmen become of sacred music, that they frequently join spontaneously in singing a hymn whilst at work.

SUNDAY SCHOOLS ON THE PACIFIC FRONTIER.—The Managers of the American Sunday School Union have lately made a donation of \$1000 for the use of the school which makes up the Oregon Territory, on the Columbia river. Even in this country, where the enterprise of the people is proverbial, it will excite attention to hear of Sunday School books in the English language being sent to a territory bounded by the Rocky Mountains, the Pacific Ocean, and by the possessions of Mexico, Great Britain, and Russia. [Id.]

SUNDAY SCHOOL IN THE UNIVERSITY OF VIRGINIA.—A member of the University in a letter to a young gentleman in this city, (with a perusal of which we have been favored) speaks of it as follows:

"At the request of the ladies of the University we have established a Sunday School which has commenced under very encouraging circumstances, and the word of God is now taught to the ignorant on the Sabbath, where we receive instruction during the week. Mr. Jefferson little thought that the Rotunda would be put to such a use—but we see that a change is taking place for the better among those who are entrusted with the management of the University. The number of scholars in our school, last Sunday, was forty two, which is a very large school for this place.—We have selected the most intelligent and strongest young ladies for female teachers; and all the male teachers are professors of religion."

[Richmond Tel.]

DR. BEECHER'S THEOLOGY.—At a late meeting of the Cincinnati Presbytery, we learn from the "Standard," Dr. Beecher said, "I attend you with pleasure to meet you just as I used to do, but I have no time to make a connection with Dr. Taylor and the New Haven Divinity, and with Mr. Finney, but he utterly disclaimed any connexion with, or participation in the *new divinity* and the *new revival measures*, though he would not go so far as to denounce Dr. Taylor as a heretic."

[Pt. Chron.]

The Presbytery of Ohio have dismissed the Rev. E. P. Swift from the charge of the second church in Pittsburgh, and on the same evening set him apart as Corresponding Secretary and General Agent of the Western Foreign Missionary Society.

The New York State Temperance Society, on the 26th ult. appointed the following delegates to the National Temperance Convention, viz.

Albany.—Hon. Stephen Van Rensselaer, Reuben H. Walworth, Elder B. T. Welch, John T. Norton, R. V. De Witt and E. C. Delavan. **New York.**—Samuel Ward, Rev. John Power, and Rev. John D. Denborn. **Buffalo.**—Albert H. Tracy. **Utica.**—Nicholas Deneaux. **Albion.**—James McAllister. **Ogdensburg.**—John Fine. **Scholarship.**—Rev. G. A. Litter.

The Society of Inquiry in Centre College, Danville, Ky. have unanimously resolved to supply every family in the state every six months, with at least one missionary paper, published by A. B. C. F. M.

Divine service is now celebrated every Lord's day in both of the medical schools and hospitals. The venerable Bishop White opened the services at the University, and Rev. Dr. Green at the Jefferson College. The clergy of all evangelical denominations are to officiate. A religious association of medical teachers and students has also been formed, the officers of which are professors in one of the institutions.

The Rev. Mr. Davis has transmitted to England \$2500, collected in this country, for the Baptist Irish Society. He has received about \$4000.

Colonization.

For the Boston Recorder.

THE COLONIZATION SYSTEM.—*No XIII.*

To the Hon. A. H. EVERETT and the Rev. I. BACON.

In the recklessness not to say ferocity of accusation against our Society on the part of a few men in Boston, there seems to be, there must necessarily be either gross ignorance of its history—or a wilful suppression of the sources of information. Of the engrossing anxiety of Colonizationists to arrest the horrible slave trade, which can thrive only on the海岸 of Africa, and to subdue the human race, there is no account given. The *new divinity* and the *new revival measures* are to officiate. A religious association of medical teachers and students has also been formed, the officers of which are professors in one of the institutions.

Was the faith of that favored servant of God an empty exercise, a wretched delusion? Were his labors lost, not to say deserved in an unholy enterprise? Did those devoted fellow soldiers of the cross lead on the van of this great undertaking in any other spirit than that of love to dying millions and deep regard for the glory of God? For when were they sent but to "bird up the broken-hearted, to proclaim liberty to the captive and the opening of the prison to them that are bound?" What did they go but to fulfil the high commission of their Master, to tread in the steps of apostles and, if I may add it, to sanctify by the license of their prayers and the zeal of their example, the commencement of a great missionary enterprise?

The managers in their ninth Report say:

"Those who were most anxious to see the success of the cause, and to whom it was a source of infinite gratification, will be gratified to learn that the plan proposed succeeds, will ultimately result in the extirpation of slavery from our country. It will eventually redeem and emancipate a million and a half of wretched men. It will transfer to Africa the blessings of religion and civilization and Ethiopia will soon stretch out her hands unto God."

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Once more, the Board in their tenth Report say:

"The moral and religious character of the Colony exercises a powerful bearing on its civil and social condition. That which had guided most of the early emigrants to Liberia, even before they left this country, to respectability and usefulness among their associates, prepared them, in laying the foundations of a Colony to act with a degree of wisdom and energy, which no earthly motives could inspire."

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March 20, 1838.

Morpurgo. He has entered the schools of Europe, completing his studies at Constantinople; he came hither in consequence at Perz. For then the physician of the New Testament name of Jesus to perform similar services, with that "beloved physician."

Jewish Expositor, the interior and religious experience made known. For the most occupied to give even a summary of the New Testament inquiry in his mind; of derived from intercourse of the tempting offers made of that communion, high Vienna; of his acquaintances, and his final establishment and hopes.

to the Catholics by his dissent from them, and hypocrisy which they had not joining their church.

to learn that an assault has been made upon the schools. We have except that the authorities were to prevent the doors we have no letters from Mr. according to common fame, supporters, who had spoken of course of religious instruction of the baser sort" to bring upon. I trust, however, to have been only temporary.

also taken place at Athens with the missionaries, nor

A poor man, the price please either the Turkish customers, was beaten to death by the former. This to a popular movement on the city, with the results

great joy is experienced the speedy arrival of the winter can exceed the anarchy, and which, I regret, running to fear even their alive.

able time without letters reason to fear for the safety of its coasts. From

Shawfeller writes that called him to remove from his former quarters with

entertained lest the approach would produce disturbance

to the government it had been judged expedient to concentrate his troops nearer Constantinople, finally acknowledging the latter place by Ibrahim

revealing opinion is that through the mediation

of the emperors of prophecy are no

overthrow of this and empires. What political

Providence has in store

To me, however, be too deeply impressed

that the kingdom of the under His dominion, "no

out by my Spirit, smit the

that excellent formality of memories were stored in

it is to be feared is to

times? "The Spirit of—but especially the preachers

means of convincing

building them in solid

faith unto salvation,"

now it can but grieve our

the Scriptures were read,

so hopefully pious, who

the whole of their time to exhaust

great degree unemployed?

in our goodly land, and

sit under the droppings of

our opportunity if we

the moldered walls and

ancient Zion! J. B.

through the medium of

Seamen's Friend Society

the present opportunity to

J. BREWER.

MISSIONS.

years since it was announced

were ready to enter upon

sign Missions. They had

time (see Christian Register)

had not before engaged

"an infant seat," to defend

and compelled to employ in vindicating

pervading attacks of the

and in establishing their

the multitude of inquiries,

were seeking some

so that they had "a great

the great duty of en-

their brethren of the other

was recognized as "a great

as the "wounds of

and preach what he has taught and done.

of a Christian is, to inquire into the import

and command and obey it. From the language

Register no one would suppose that any such

exists. There is no recognition of our

authority—nothing, in fact more urgent

gives them more mess

extension of pure Christianity."

then was entirely free

and wicked Trinitarians

before them and almost

Christians and health-

's account of the state of

the missionaries, by their

insuperable doctrines, have

left the natives against Christ-

leave, any almost hopeless. The

Trinitarian to convert the

waste of life and money, is

propagating their notions at present—should

whether their Christianity ought to be made

beyond the circle of those who now embrace

The practical spirit of Christianity" certainly

in such quarters to be "better understood."

The wonder is that they do not permit

the doubles to operate on their home operations.

they a religion that it is worth the while to

on Sundays, and propagate by means

and tracts and newspapers, and teach in

Seminary? Are they quite sure?

not be well to suspend operations some

centuries more, till Christianity shall have

fully developed, or some of the leading

schools of it at least firmly established?

March 20, 1838.

of the Pacific, or of central Africa, or of central or eastern Asia, or of our own Rocky Mountains? Surely there must be some spot in the wide world not yet contaminated and made impervious to the truth by the emissaries of orthodox fanaticism, But the zealous advocates of Unitarian missions seem never to have thought of anything like that. They had no inclination to go, unasked, to try the power of Unitarianism on an uncivilized Kamschatkale wild Indian, or even on the cultivated and philosophical communities of China or Japan. They must wait for "striking events" in Calcutta.

Those events occurred, and the above announcement was made. "The great prejudice against all tends to send Christianity abroad," which had existed "in the minds of many excellent members of the Unitarian community," was in a good degree overcome, and every thing seemed ready for the commencement of Unitarian foreign missions on a grand scale. We need not speak of what followed; of the promises, many and strong, of the appeals, loud and low—in newspaper, magazine, and pamphlet, in favor of Unitarian missions to the heathen. It is all gone—the sound and its last echo; and even the expectation that Rammonoh Roy himself is about to appear among us seems to excite in those concerned no disposition to recoil to mind those of excitement and effort. And why? Why—after all—when they come to think of it—after deliberating half a dozen years—they are not quite sure that they have any Christianity that is really worth sending to the heathen? They would be understood, we suppose, to recall what they said at that period, as done, perhaps, under the infectious influence of irrational orthodox zeal; that they have now come to their sober senses. But we will quote to this communication has been received.

The Register of last Saturday, after copying a statement of the plans of the American Board for the present year, proceeds to say:

Now, if we could believe that the ultimate tendency of these measures is to furnish the heathen, with the simple and unadorned Word of God, the Gospel of salvation as told from the lips of our Lord, no one could rejoice in them more than we do.

We see not, how the sending out of a band of Calvinistic teachers, fresh from the subtleties and abstractions of the theological schools, can do much towards reclaiming the spirit of Christianity to the untrodden and heathen Pagan. At all events, it is clear that the immediate effect cannot be the promotion of pure and undefiled religion.

The missionaries will carry with them the same religious zeal, in which they have been educated at their seminaries, in which they have been educated at their seminaries.

They will hold up their personal actions, received from their fathers, as the commandments of God.

They will present the mysterious and gloomy dogmas of recent ages, as the everlasting truths, to which we came into the world to bear testimony. We ask if the world for them to be encouraged in this? Is it better to wait until he has been separated from us, before attempting to do it?—and it is impossible to do it, on the ground of heathenism?

For ourselves, should tremble at the thought of carrying out to the world, the doctrines of our popular creeds—disputed, they are, by many who are pledged to maintain them, when the hungry look to us for bread, we might give in to them.

Still further, the standard of Christian character, which seems to be the most zealous efforts of the Committee, appears to us to be very defective. The odious prejudices, the enlarged and generous liberal, the healthy devout spirit, the filial love of God and cheerful obedience to his will, which so strongly mark the character of our Saviour, we think are kept too much in the back ground, and other feelings and principles substituted in their place. Until the practical Christianity of the Saviour is fully realized, we do not see that it is possible to do it.

Such a certificate was presented to the Committee, in the case of North Wrentham,—signed by Rev. Messrs. Pierce, Fisk, Bigelow, and H. G. Park—Messrs. whose praise is in all the churches.

On the part of the Committee implicated is, ever was, a Freemason.

2. That no member of the Committee, has, or ever had, any sympathy with the principles or proceedings of Freemasons.

3. That nothing was said of Freemasonry or of Anti-masonry in the application made, nor by any individual concerned in the application.

4. That the question was never yet agitated in the Committee whether a church applying for aid were a masonic, or an anti-masonic church; but only, whether it were a church whose circumstances and situation entitled it to receive the operation of our established rules of appropriation.

We have only to add, that whenever called on by proper authority, the Committee stand ready to produce their reasons for any and every appropriation of the funds entrusted to them. But they deem it unnecessary and improper here, to enter on that detailed statement of facts, for which they are prepared—and therefore content themselves with these simple averments, which will satisfy a judicious public.

JOHN CODMAN, R. S. STORRS, EREN' BERGENS, Sub-Committee, Dorchester, March 13, 1833.

We speak on the supposition that the writers include themselves among those to whom the two last paragraphs of their article apply. We presume they mean to be so understood. Such is the obvious import of their language. And besides, if they have already attained to the knowledge of saving truth, and are experiencing and exhibiting its power in their hearts and lives, why do we not see them discharging the duty which they acknowledged six years ago? Why do we not see them hastening to the four quarters of the earth to anticipate the pernicious labors of "Calvinistic teachers," and spread the knowledge of the "simple and uncorrupted word of God" before the heathen shall have become "prejudiced" against it? Why is not the divine light and beauty" of Unitarianism, already producing an impression on the dark places of heathenism?

For the Boston Recorder.

MASSACHUSETTS MISSIONARY SOCIETY.

It may be known to some of the readers of the "Recorder," that sometime in January last, an article appeared in the "Boston Telegraph," charging the Executive officers of the M. M. S. with an abuse of charitable funds. A private and friendly letter was immediately directed to the Editor, by the Secretary, requesting information on several points involved in the general charges, and assuring him, that on satisfactory evidence being offered of a misappropriation of the funds, the Executive Committee would readily reconsider their vote, or become personally responsible for the payment of the appropriation, so that the M. M. S. should not be a sufferer through any want of care on their part.

Nearly two months have passed away, and no answer to this communication has been received.

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They will hold up their personal actions, received from their fathers, as the commandments of God.

They will present the mysterious and gloomy dogmas of recent ages, as the everlasting truths, to which we came into the world to bear testimony. We ask if the world for them to be encouraged in this? Is it better to wait until he has been separated from us, before attempting to do it?—and it is impossible to do it, on the ground of heathenism?

For ourselves, should tremble at the thought of carrying out to the world, the doctrines of our popular creeds—disputed, they are, by many who are pledged to maintain them, when the hungry look to us for bread, we might give in to them.

Still further, the standard of Christian character, which seems to be the most zealous efforts of the Committee, appears to us to be very defective. The odious prejudices, the enlarged and generous liberal, the healthy devout spirit, the filial love of God and cheerful obedience to his will, which so strongly mark the character of our Saviour, we think are kept too much in the back ground, and other feelings and principles substituted in their place. Until the practical Christianity of the Saviour is fully realized, we do not see that it is possible to do it.

Such a certificate was presented to the Committee, in the case of North Wrentham,—signed by Rev. Messrs. Pierce, Fisk, Bigelow, and H. G. Park—Messrs. whose praise is in all the churches.

On the part of the Committee implicated is, ever was, a Freemason.

2. That no member of the Committee, has, or ever had, any sympathy with the principles or proceedings of Freemasons.

3. That nothing was said of Freemasonry or of Anti-masonry in the application made, nor by any individual concerned in the application.

4. That the question was never yet agitated in the Committee whether a church applying for aid were a masonic, or an anti-masonic church; but only, whether it were a church whose circumstances and situation entitled it to receive the operation of our established rules of appropriation.

We have only to add, that whenever called on by proper authority, the Committee stand ready to produce their reasons for any and every appropriation of the funds entrusted to them. But they deem it unnecessary and improper here, to enter on that detailed statement of facts, for which they are prepared—and therefore content themselves with these simple averments, which will satisfy a judicious public.

JOHN CODMAN, R. S. STORRS, EREN' BERGENS, Sub-Committee, Dorchester, March 13, 1833.

YOUTH'S COMPANION.

This juvenile periodical continues to be published weekly at the office of the Boston Recorder. A new volume will commence on the last week in May. Persons who wish to commence taking the Companion are requested to forward their names before that time. The price is One Dollar in advance; or six copies for five dollars in advance.

Letters are frequently received which express the deep interest which the youth take in the perusal of this little paper. One from a minister in Pennsylvania, dated the 13th of March, inst., says:

"Your interesting little paper was recommended to me by the Rev. M. J. T. I trust your efforts to benefit the young and rising generation will be abundantly blessed, as I believe they are. Many religious publications which are started with a view to profit the world, and which are intended to serve the cause of the Saviour, have been discontinued, and those which are still continued, are not likely to succeed."

We do not know where the following jeu d'esprit from the Vermont Chronicle can be more appropriate

POETRY.

For the Boston Recorder.
LINES OCCASIONED BY THE DEATH OF A YOUNG LADY, AGED NINETEEN YEARS.

She's gone, she's gone, like a ray of light,
From the scenes of earthly sadness,
Whence her spirit has wing'd its eager flight,
Away to the realms of gladness.
In the pride of life, in her youthful hour
Death's awful summons found her,
She drooped and died, like the summer flower,
While friends stood weeping round her;
In youth's gay hour when hope beats high,
It seems an awful thing to die!

She's gone, she's gone, while weeping friends
Moan over their hopes thus blighted;
She's gone while he in sorrows bends,
Who preaches to souls benighted;
And the mother's tear is falling now,
And the sister's heart is bleeding,
For the lovely one, on whose pale brow
The cruel worm is feeding.
And who can say, when they hear them sigh,
It is not an awful thing to die.

But when the spirit has made its peace
With the mighty One who made it,
It seeks from its earthly mould release;
But with one grief to shade it;
It grieves with the weeping friends
That gather in sadness round it,
And oft a piteous prayer ascends
While the last cord breaks that bound it.
But when it mounts to its home on high—
It feels, 'tis a pleasant thing to die.

She's gone, she's gone, in peace away,
From the friends who loved to cherish;
Her body has joined its kindred clay,
But her spirit ne'er can perish.
And when the Earth shall have passed away,
And time shall have folded his pinion,
Her harp shall ring with the thrilling by
That swells through the distant dome,
And her song shall be, 'mid the courts on high,
In youth 'twas a blessed thing to die! J. E. D.

Charlestown, March 12, 1838.

THE EMPALED BUTTERFLY.

BY MISS HANNAH F. GOULD.

"Ho!" said a Butterfly, "here am I,
Up in the air, who used to lie
Flat on the ground for the passer by
To touch with a finger; neglect;

And now will suspect that I am the same,
With a bright new name, and a different name;
The scene of brightness whence I came
Is still the same; they'll never detect,

"That terrible night in the chrysalis
Which ushered me forth to a day like this
In the form of beauty—a state of bliss—
Was little enough to give.

To freedom from bower to bower,
To flit with the bird and flatter the flower,
And shine in the sunshiny hour by hour,
The envy of all that live.

"This is world of curious things,
Where those who crawl, and those that have wings,
Are ranked in the classes of beggars and kings,
No man is born to earth,

May be the side of those who sleep;

The vain, the light, and the bold will sweep
Upon them on the earth!

"Many a one that has boasted the sight
Of the piteous worm, will take delight
In welcoming me as I look so bright

In my new and beautiful dress.
Some I shall dress with a sorrowful glances,
Some with an elegant nonchalance—
And others will woo me, till I advance

To give them a light careess."

"Ho!" said the pin, "you are just the one
Through which I'm commissioned at once to run
From me to the passer by,
Your beauty may tell me how to run;

And when my point shall have touching your heart,
Twill be a balm to the wounded part,
To think how you're to be copied by art,

And your form and your colors shown!"

Christian Researches.

For the Boston Recorder.
JAPAN.

NO. 2.—RELIGION, GOVERNMENT, AND LAWS.

There are two principal sects, that of Sinto, and that of Budo. The former is the most ancient and was derived it is probable from Brahmin emigre. The acknowledged Infidel Supreme Being, who inhabits the highest heavens, and is far too exalted to require their worship; they therefore admit a multitude of subordinate deities, who exercise dominion over the elements, and control the operations of nature and who can dispense happiness or misery at their will. Though transmigration forms no part of their creed, yet they abstain from all animal food, abhor the shedding of blood, and if possible will not touch a dead body. They believe that after death the souls of the righteous will be admitted to the realms of light; while those of the wicked are doomed to wander to and fro between the gates of the temples of this sect there are no images of their deities.

The other sect, that of Budo, was derived originally from Ceylon. The peculiar tenets of this system of faith are, that the souls of beasts as well as of men are immortal, and that the souls of the wicked will be punished by being doomed to inhabit the bodies of loathsome animals after death. Like the system of Mohammed, it promises to the good a paradise of rich fields, beautiful women, splendid palaces and the like. The temples belonging to this sect are crowded with idols, some of them of enormous size. Thunberg visited and described the temple at the city of Macao. It is 510 feet long, supported by ninety-six pillars in front. The idol of Budo, in the centre, is of magnitude sufficient to strike the spectator with awe. It is placed upon a platform. Six men may sit upon the wrist, and the distance across the shoulders is more than thirty feet.

Budo has a sect of deistical philosophers, whose belief corresponds in a measure to the system of Epicurus. They profess to regard virtue as the only source of happiness, they believe in an *animus mundi*, but deny the immortality of the thinking principle in man. There are many other small sects in the kingdom. The Dairi, or ecclesiastical ruler, seems to preside over them all, and appoints the principal priests throughout the kingdom. In a word, it may be said of Japan as of China, "the empire is divided into terrestrial and subterranean; gods of the field, the sheep, the mountain, the gods of home manufacture, and gods imported from abroad." Some of these deities are malignant beings worshipped from fear; others are the spirits of departed heroes. Yet amid this abundance of temples, pagodas, images, idols—the state of morals in Japan is wretched. All travellers, who have visited the country present such views of the dissoluteness of morals as must shock the mind of every Christian reader.

It is a remarkable fact, that while China with her myriads has been repeatedly overrun by the Northern barbarians, Japan to this day has never been conquered. This may be attributed in part to the improved situation of the empire, but more to the bravery of the people. The government is a pure despotism, and the Emperor, the Dairi, or ecclesiastical Pontiff, seems to have to do with the first fountain of all power and honor. But in the next century the country suffered a revolution. The actual power is now in the hand of the Kuhobi or secular emperor. The Dairi is regarded with idolatrous homage. His person is viewed as too sacred to be exposed to the sun, and if necessary to compel him to leave his palace, he is borne on the shoulders of men, that his feet may not be polluted by touching the ground. He never eats twice from the same dish, and the vessel is immediately broken, that no mortal may ever profane it.

The policy of the government may be summed up in a word; never to intermeddle in the affairs of other nations, and never to suffer the least interference, or intercourse, or any sort of relations from any foreign country. No one is allowed to depart to a foreign country, and a foreigner is turned by the tempest upon Japan, he is considered to become a subject of their kingdom; and if a nation should be wrecked upon the coasts of another nation, he is never to return. The empire now may be said to consist of a number of principalities bound together by the mutual jealousy of the poten-

tates, and by that stupid homage which in the East is paid to the king.

Both Kaenper and Thunberg admire the laws of Japan. The former gives them the preference over those of European countries. Justice is administered in the most summary manner. The laws, though in fact they are nothing more than the recorded acts of a series of despots, are few, plain, and brief, and are posted in every town and city in the country. But it seems to me, that the principle which lies at the bottom of their code is as faulty as it is inhuman,—nay, that it is the offspring of hideous barbarism. It is this—that the efficacy of law is in proportion to their atrocity, and that the best method of insuring a due reverence for them is now in the wide universe of God, there is not a place, not in the world prepared for the Pastors, from the Scriptures, and from the testimony of Physicians, Judges, Jurors, and the most enlightened in the community, that *strong drink is measurably more pernicious* than any malignant beast; that the principle of *retribution* in the text, in connection with the maxim, "An eye for an eye," reads, *every man to revenge his injuries*; and that parents, priests, Christians, and the venders of ardent spirits cannot give currency to the evil in any way and be *guiltless of human blood!* Appeals were made to different classes in accordance with these principles.

The sermon was followed by an interesting and eloquent address by the Hon. Joel Parker, one of the Judges of the Supreme Court of New Hampshire.

A new Temperance Society was formed, auxiliary to the Keene Temperance Society, including both ladies and gentlemen. Its constitution forbids the use of ardent spirits as a medicine, unless administered by a well educated and temperate physician. It has been signed by a respectable number of both sexes; and the society promises much aid to the cause of temperance.

A MEMBER.

and enlarged. And when he contrasts the condition of those countries where the gospel has recently shed its divine and heavenly light, with those over which the death-pall of moral darkness is still spread, he will awaken to more efficient and self-sacrificing efforts to pour upon these degraded and sunless regions the light of eternal Truth.

For the Boston Recorder.

TWENTY SIXTH OF FEBRUARY.

An interesting Temperance Meeting was held in the Meetinghouse of the First Congregational Society in Keene, N. H. A sermon was delivered by the Pastor, from Exodus 21, 29; in which it was shown, from the Scriptures, and from the testimony of Physicians, Judges, Jurors, and the most enlightened in the community, that *strong drink is measurably more pernicious* than any malignant beast; that the principle of *retribution* in the text, in connection with the maxim, "An eye for an eye," reads, *every man to revenge his injuries*; and that parents, priests, Christians, and the venders of ardent spirits cannot give currency to the evil in any way and be *guiltless of human blood!* Appeals were made to different classes in accordance with these principles.

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NATIONAL TEMPERANCE MEETING.

Among other splendid Speakers at the "Temperance Meeting in the Capitol at Washington, I was particularly struck with the dignity, ease, simplicity, elegance, and force of Judge Wilkins, Senator from Pennsylvania.

"Since coming to Washington, said he, surrounded as I have been with men of so much learning and talents, I have felt like keeping my lips sealed. But on this occasion, I feel bound to speak; and to add my testimony to that of others who have preceded me, in favor of this cause."

When Temperance Societies were first formed, he said, he had no faith in them; he viewed them with suspicion of enthusiasm, and did not believe that they could do any good.

"The Russian embassy furnishes some curious examples of the absurdity of the Japanese. Thus, one

of the nobles had sought to put an end to his existence by shooting himself; but the Japanese

are more numerous. On no account will they depart an iota from the letter of an order.

"A gentleman of high mental endowments, now

but a pensioner of eighty years of age, of a spare habit, and enjoying uninterrupted health, has been for ten years liable to almost daily visitations from spectral figures; they in general present human countenances—the head and upper parts of the body are distinctly defined—the lower parts are, for the most part, lost in a kind of cloud. The figures are various, but he recognized the same countenances repeated from time to time; particularly, of late years, that of an elderly woman; with a peculiar arch and playful expression, and a dazzling brilliancy of eye, which seems just ready to speak; to him they appear pale and thin, though not nearly so thin as the spectres which he remembers. He has been to Congress, and has been received by the Emperor of Japan, the outcome of ancient Rome, that of the modern Turks and Greeks—but more frequently of late, in the case of the female now mentioned, in an old fashioned Scottish plaid of tartan, drawn up, and brought forward over the head, and then crossed below the chin, as the plaid was worn by aged women in his younger days. He can seldom recognize among the spectres any figures or countenances which he remembers to have seen; but his own face has occasionally been presented to him, gradually undergoing the change from youth to manhood, and from manhood to old age. The figures appear at various times of the day, both night and morning—they continue before him for some time, and then disappear again, sometimes with his eyes open or shut—in full day-light, or in darkness; they are almost always of a pleasant character, and seem to court their presence as a source of amusement to him. He finds that he can banish them by drawing his hand across his eyes, or by shutting and opening his eye-lids once or twice for a second or two; but on these occasions, they often appear again soon after. The figures are sometimes of the size of Life, and sometimes in miniature; but they are always defined and finished with the clearness and minuteness of the finest painting. They sometimes appear as if at a considerable distance;—at other times they float from side to side, or disappear in ascending or descending. In general the countenance of the spectre is presented to him, but on some occasions he sees the back of the head, both of males and females, exhibiting various shapes and sizes and head-dresses, particularly the flowing fashions of a few years ago; but on these occasions, they often appear again soon after. 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